Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, DECEMBER 8, 1832. NO. 49.

RELIGIOUS MISCELLANY.

REFORMATION.

The following excellent practical remarks appeared in the last number of the 'Christian Monitor,' under the well known signature, J. F.

The question often occurs to me, Why is not more done to produce a general reformation in the moral and religious character of mankind? Can there not be reformation without the excesses and extravagances, the opposition and strife so frequently attendant on excitements and revivals of the present day? Might not some way be found out, by which all the good supposed to result from revivals might be effected, and the evil avoided? Might there not be a much more general and earnest attention to religion secured, than there has yet been, and without the aid of conferences, prayer-meetings, anxious-meetings, inquiry-meetings, protracted-meetings, &c.? Might not the *human* agents, and instruments, as well as the subjects for the reformation more generally be found within the town, parish, or society, where the reformation is needed; so that no help shall be sought beyond their own borders except that help which cometh from the Lord—his grace and his holy spirit? Might not the reformation be conducted in such a manner as to cause but comparatively little jealousy, suspicion, opposition, or doubt of its propriety, and utility? Might it not be carried on so prudently, that ambition, blind zeal, and enthusiasm, should not prevail: but be restrained and humbled? Might not the good work go on and prosper, and still the people should not be called off from their daily labors during the six days, to attend lectures and hear sermons, and exhortations. Might not the passions be kept under better control; and the language of terror and threatening more sparingly, or, at least, more cautiously used? In short, might not the more objectionable means and measures be dispensed with; and still might there not be a great and glorious change produced in the moral and spiritual condition of our fellow beings?—It seems to me there might be means discovered and applied to awaken both sinners and professed Christians to a livelier sense of their duties—to *awaken* and yet keep them *sober, discreet* and *rational*. I approve not of the methods which are frequently adopted, nor am I quite satisfied with their results. It often happens that those who are the most forward and active in revivals, have very poor qualifications for the places they take. The very persons have often the chief management of a revival, whose help could be better spared than possessed. Might not the minister of a parish be much more earnest in pressing upon his hearers the importance of religion; and also the duty and importance of their faithfully and diligently employing the *usual* and *stated* means of grace. Might he not seek and find in his pastoral walks and visits, and in his intercourse with his people more frequent opportunities to direct their thoughts to religious subjects? Might he not in an earnest, and affectionate manner, without noise, ostentation, or parade, be daily making and leaving some good impressions; and silently winning his way to the hearts of his hearers, and winning their souls to Christ? Might he not enlist the more serious prudent and influential of his flock to use their endeavors in the same good work without having any appearance of combination or concert about it—without letting one know that he had engaged the co-operation of another? Could he not be more frequent and earnest in urging the pious, and seriously disposed to a deeper concern in the moral welfare of those around them? The pious and the sinful are variously connected with each other in society; and some of the former have always the power of exerting considerable influence on some of the latter. Let the watchful minister see where this influence can be exerted, and let him labor to convey it to its proper objects.

In such ways, and by the circulation of books and tracts he might be operating silently on the minds of all his flock. He knows of such a person, who is addicted to vicious practices, another who neglects public worship, if he cannot have easy access to them himself, there may be those who can; let him intreat those to intercede and expostulate with such privately and mildly. Christians and men of intelligence and reputation in society are not half so mindful of their obligations as they should be. Too many, when then are converted, forget or neglect the duty of attempting to strengthen or convert the brethren. How many careless and stupid sinners associate, from day to day, and from year to year, with professed Christians, who take little or no pains to call up their attention to their dangerous situation. Many have helped to lead them astray from God; but few have offered to guide them back.

Let me ask those of my readers, who are professors of religion, what they have done, and what they are doing, in their intercourse with the world, to promote the cause of virtue and piety? Have you ever felt the weight of your obligations to your Saviour, to his church, and those who are strangers to religion? Have you ever used your influence to the glory of God and to the good of mankind? Have you not often given others cause to think, that you did not care for their souls, though you had professed to care for your own? O consider how much you may do for the salvation of others, without stepping out of your place, and without provoking the rage and hostility of any.

A great deal ought to be done, and must be done, to extend and strenghen religious influences. Something much more powerful, steady and permanent, than the revivals of [illegible]y, is needed to penetrate and purify the great mass of men.

[illegible]ess much greater efforts are made by the enlightened, the sober, and influential, to produce a more general reformation; excitement and revivals of a more doubtful character will be frequent. If prudent and intelligent Christians will not engage in this work, others will not let it alone. Most deeply does it concern every lover of truth, piety, virtue, and liberty, to be up and doing; to be earnest in his prayers to God, to be earnest and faithful in his attachment to the cause of Christ; and to labor with heart and hand to multiply the followers of the Prince of peace.

SUNDAY SCHOOL INSTRUCTION.

The following extract is from an Address delivered before the Teachers of the Howard Sunday School, September, 1832.

The instruction given at Sunday schools, is of the highest *order*, as well as of the highest importance. All is not done when we have gone through a certain routine; neither is the observance of a few rules all that is required. Here are minds to be elevated and improved, hearts to be touched, religious principles to be implanted.

A teacher must feel the great need there is of this instruction; he must realize the influence it exerts when early instilled into the mind. He must know its power to soothe in sorrow—calm in affliction, and its high destiny to elevate and enlighten the mind. He must understand the importance of presenting it to the mind in an attractive form, not in a dull scholastic manner; but one that shows a peace, that flows from an undoubting faith.

He must learn himself, and that which is interesting and new to him will be equally so to his pupils, and he will find that as he endeavors to gain and impart light and information he is accomplishing much, though they are slow in their progress, and unknown to men. These are matters of vital importance to our institution, yet the rest we would not leave undone. Whatever promotes order and regularity, whatever is conducive to the general comfort of our pupils, is certainly deserving attention. But the teacher must realize, that his office is beyond mere externals. He is the instructor of these little beings in their religion—it is his privilege to raise their innocent hearts to heaven in love to their Creator—his privilege to explain the sacred word of God, to point out the wonders of creation, and fit them to become religious and useful members of society. And how is he to do this? By merely repeating in formal language what has been written on these subjects? Can he expect thus to interest his little audience? Oh, no,—we must not forget that children are only men in miniature. They have the same feelings as ourselves, and are as easily wearied by what is beyond their comprehension. We must be interested ourselves if we would interest others. We must kindle in our own hearts the desire of goodness and knowledge if we would inspire others with it. And then we shall not want language, and such as suits our subject; the most simple is always the best. The mind of the child is often diverted from a subject by a word, of the meaning of which it is ignorant. It is requisite therefore to descend to the level of the intellects of children, and make ourselves, for the time, their familiar companions, and become at once their instructors and friends. This alone would be a sufficient motive, but we have another; that it is thus only that children can be made to take an interest in Sunday schools. We must begin with them, from what they already know, and lead them step by step to what they do not know. We cannot force them from this path, we may fill their memories with words, but if we would interest their hearts and enlarge their minds, we must make them understand what we teach.

THE POWER OF THE GOSPEL.

We quote the following remarks from an Address by Rev. D. Temple.

In that short sermon delivered by our divine Lord from the mountain, there is more light, there are better instructions, than you can gather from all the volumes ever written by Pagans. The promulgation of Christianity produced a wonderful movement, a amazing effect; and this effect was the most cheering and salutary. It did not kindle an enthusiasm, that lives, and blazes, and last for an hour, and then dies to live no more. No; but it kindled a light that burst upon the night of Paganism, and displayed all its enormities and abominations, in the glare of day. It gave men's minds a shock that broke up prejudices as old as time, and as inveterate as guilt. It flashed a conviction of its truth upon a thousand minds at once, and roused them from the slumbers and the vassalage of sin. Look at the whole Pagan world at the moment when our divine Lord ascended to heaven. And what do they behold? A thousand temples, dedicated to as many deities, insulted the heavens in all parts of the Roman empire. Within these temples, crimes, that must not be named, found a sanctuary. There stands the Delphic oracle, uttering its flatteries and lies, and there are celebrated the Eleusinian mysteries, deeds, all of them, that shrink from the face of day, and hide in the bosom of night.

And what do I behold? Yonder comes a Galilean.—He approaches these temples, and begins to preach Christ crucified. Where are now the shameful rites, the nameless crimes that once had sanctuary there? Fled, driven away! The Delphic oracle is struck dumb, and the mysteries of Eleusina can be celebrated neither in the face of day, nor in the bosom of night. The wisdom of philosophy could never banish idolatry from a single village; but the foolishness of preaching, swept it with all its forms and mysteries, from whole provinces.

Nor was the destruction of idolatry, the only or the principal effect produced by the foolishness of preaching. It constrained the Pagans in a hundred cities, to confess their deeds of darkness and guilt; it compelled them to burn their books of divination; it drew them away from the power of satan, to God, and gave them promises and prospects such as they had never heard nor seen. When the apostles embarked in their mission among the Gentiles, a desert was before them, forbidding and cheerless; but, urged by the command of their Almighty Sovereign, they went forth and scattered over it the seed of life, and lived themselves to see a harvest richer than the fruits of Eden wave on its landscape. Yes, in spite of all the opposition that was put in array against it, Christianity marched on, from conquering to conquer, till its triumphs were multiplied from one end of the Roman empire to the other.

EVIDENCES OF CHRISTIANITY.

The following remarks on the Evidences of Christianity, are by Rev. Dr McIlvaine.

Have the evidences of the Christian religion been ever answered? Infidels have attacked. They have slandered her doctrines; ridiculed her word; reviled her precepts; hated her holiness, and influenced many to go and do likewise; but neither hatred, nor reviling, nor ridicule, nor slander, is the test of truth. Have infidels ever resorted to the only fair and honest mode of meeting, face to face, the whole array of testimony which Christianity advances, and endeavored cooly to prove, as a matter of historical evidence, that the authenticity of the New Testament, and the credibility of its history, are not sustained; that the miracles of Jesus have not been supported with adequate testimony; that the prophecies of the scriptures have met their attestation in no accurate histories; that Christianity was propagated by human force alone, and that its fruits are those of a corrupt and deceitful tree? I answer, no. There is no such effort in the books of infidelity. I read of speculations, opposed to our facts; insinuations, in answer to our testimonies; sneers, in reply to our solemn reasonings; assertions where we demanded arguments; levity and presumption, where an advocate of truth would have been serious and humble. But I know of no such thing as a book of infidelity in any sense corresponding, in the nature, or grounds, or spirit of its reasoning, with such arguments for Chistianity as those of Paley, or Lardner, or Gregory, or Wilson, and a thousand others, to which no man ever dared to attempt an answer. Infidelity, like an insect on the pillar of some stupendous temple, that can see no further than the microscopic irregularities of the polished marble beneath its feet, may busy itself in hunting for little specks on the surface of the noble fabric of Christianity; but has no such eye, and takes no such elevated stand, as would enable it to survey the whole plan, and judge of its pretensions by the mutual adaptation of its parts, the harmony and grandeur of its proportion.

DR SPURZHEIM'S RELIGIOUS VIEWS.

We gave last week a brief article on the late Dr Spurzheim's religious views. We insert now some extracts from his "Philosophical Catechism of the Natural Laws of Man," from which the reader will derive additional information on this subject.

Does the Christian Religion permit reasoning?

Jesus himself said, "Those who have ears let them hear," he declared that light is not made to be hidden, but to enlighten; and he reproached his own disciples for being without understanding. (Matt. xv.) Paul also says, "I speak as to wise men, judge ye what I say." (1 Cor. x. 15.) And again, "Prove all things, hold fast that which is good." (1 Thess. v. 21.) "Beloved," says John, "believe not every spirit, but try the spirits whether they are of God." (1 John iv. 1.)

Does not Christianity recur to reasoning in order to demonstrate the existence of God?

It does. For "every house," says Paul to the Hebrews, chap. iii. ver. 4, "has been builded by some man, but he that built all things is God."

In what manner, according to Christianity, does God make himself manifest?

The invisible perfections of God, his eternal power and his divinity, appear in the works of creation. (Rom. i. 20.)

What are the chief attributes of God, as defined by Christianity?

God is a spirit. (John iv. 24.) He is love. (1 John iv. 16.) He is just and impartial, and regards not appearances nor persons. (Rom ii. 11.) He rewards each according to his works. (Rom. ii.); desires only good, and wills only the happiness of his creatures. (New Testament, *passim.*)

How may the doctrines of Christianity be divided?

Into two principal parts, the one marvellous, the other moral.

In what does the marvellous part of Christianity consist?

It includes whatever is incomprehensible, whatever is beyond the limits of observation;—such as the nature of God, the creation of the world by his will, his influence upon his creatures, his communication with men, the birth and miraculous actions of Jesus, the immortality of the soul, and the rewards and punishments in the life to come.

This part of Christianity requires belief?

It depends entirely upon belief; for the points of which it is composed cannot be submitted to present observation.

How does belief in these incomprehensible matters become efficacious and profitable?

When it induces the believer to practise the Christian virtues. It is necessary, says, Paul, to have "faith which worketh by love." (Gal. v. 6.) "Faith," says James, "if it have not works, is dead in itself." (James ii. 16, 26.) Christianity calls us to be perfect as our Father in heaven is perfect.

Have all Christian societies agreed upon the marvellous part of their doctrine?

No; this part has produced continued dissensions among Christians, and so long as any individual shall dare to think and to interpret for himself, these must continue. It is this part of Christianity also which has often been the cause and always served as the pretext, for intolerance, and persecution on account of opinions.

What is to be concluded from this?

That every man should be allowed to follow the dictates of his own conscience, and to believe whatever he conceives is true, provided the public tranquility be not disturbed, and the moral part of Christianity do [no] suffer.

Is this conclusion reasonable?

It is in complete harmony with reason, and in conformity with the moral injunctions of Christianity, which command the preaching of the truth, but strictly prohibit all persecution. "Go ye," said Jesus to his disciples, "into all the world, and preach the gospel to every creature. And whoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet" The induction is the more reasonable, too, in as much as the Christian doctrine assures us that every one, at the final judgment, will have to render an account of his talents and of his deeds.

In what does Christian morality consist?

The whole of it is reducible to two grand commandments, viz. "*Love God with your whole soul,*" and, "*Love your neighbor as yourself.*" (Matt. xxii. 37, 39.)

What is understood by the "Love of God?"

"This is Love of God, that we keep his commandments." (1 John v. 3)

Can we, humanly speaking, "love God," such as he is represented in the gospel?

Every rational and noble mind must love a God of peace, of goodness, of clemency, and of justice; a God who has compassion on our weaknesses, and who makes the sun to shine, and the rain to descend, even on those who obey not his will; a God who gives the breaker of his law time for repentance; who desires universal happiness; who gives the same laws to the whole human kind indifferently, and who will mercifully judge each by his works, without respect of persons.

Is the observance of certain symbolic forms sufficient to constitute a Christian?

Far from it; though many, indeed, think it is. Forms are not the end of Christianity, they are mere means of engendering and nourishing a Christian spirit.

The Christian morality in commanding love to God, implies in this entire submission to the will of the Creator, does it not?

Conviction of the extent and importance of this commandment is of prime necessity. That the will of the Father—God, is to be done on earth as it is done in heaven, is an injunction clearly set forth. The propriety of distinguishing between the laws of God and the enactments of men, is thus proclaimed. Jesus also said, that he could do nothing which he had not seen done by his Father, and he declared that only they who did the will of God, were his brothers, sisters, or mother.

LOVE TO CHRIST.

A new volume of Discourses, by Rev. Dr Channing, has just been published by Mr Charles Bowen. From the last discourse, on 'Love to Christ,' we quote the following passages.

I am persuaded that a love to Christ of quite a low character is often awakened by an injudicious use of his sufferings. I apprehend, that if the affection which many bear to Jesus were analyzed, the chief ingredient in it would be found to be a tenderness awakened by his cross. In certain classes of Christians, it is common for the religious teacher to delineate the bleeding, dying Saviour, and to detail his agonies, until men's natural sympathy is awakened; and when assured that this deep woe was borne for themselves, they almost necessarily yield to the softer feelings of their nature. I mean not to find fault with this sensibility. It is happy for us that we are made to be touched by others' pains. Woe to him who has no tears for mortal agony. But in this emotion there is no virtue, no moral worth; and we dishonor Jesus, when this is the chief tribute we offer him. I say there is no moral goodness in this feeling. I have often been struck by the contrast between the use made of the cross in the pulpit, and the calm, unimpassioned manner in which the sufferings of Jesus are detailed by the Evangelists. These witnesses of Christ's last moments, give you in simple language the particulars of that scene, without one word of emotion; and if you read the Acts and Epistles, you will not find a single instance, in which the Apostles strove to make a moving picture of his crucifixion. No; they honored Jesus too much, they felt too deeply the greatness of his character, to be moved as many are by the circumstances of his death. Reverence, admiration, sympathy with his sublime spirit, these swallowed up, in a great measure, sympathy with his sufferings. The cross was to them the last crowning manifestation of a celestial mind; they felt that it was endured to communicate the same mind to them and the world; and their emotion was a holy joy in this consummate and unconquerable goodness. To be touched by suffering is a light thing. It is not the greatness of Christ's sufferings on the cross which is to move our whole souls, but the greatness of the spirit with which he suffered. There, in death, he proved his entire consecration of himself to the cause of God and mankind. There his love flowed forth towards his friends, his enemies, and the human race. It is moral greatness, it is victorious love, it is the energy of principle, which gives such interest to the cross of Christ. We are to look through the darkness which hung over him, through his wounds and pains, to his unbroken, disinterested, confiding spirit. To approach the cross for the purpose of weeping over a bleeding, dying friend, is to lose the chief influence of the crucifixion. We are to visit the cross, not to indulge a natural softness, but to acquire firmness of spirit, to fortify our minds for hardship and suffering in the cause of duty and of human happiness. To live as Christ lived, to die as Christ died, to give up ourselves as sacrifices to God, to conscience, to whatever good interest we can advance,—these are the lessons written with the blood of Jesus. His cross is to inspire us with a calm courage, resolution, and superiority to all temptation. I fear (is my fear groundless?) that a sympathy which enervates rather than fortifies, is the impression too often received from the crucifixion. The depression with which the Lord's table is too often approached, and too often left, shows, I apprehend, that the chief use of his sufferings is little understood, and that he is loved, not as a glorious sufferer who died to spread his own sublime spirit, but as a man of sorrows, a friend bowed down with the weight of grief.

Love to Christ of a very defective kind is cherished, in many, by the views which they are accustomed to take of themselves. They form irrational ideas of their own guilt, supposing it to have its origin in their very creation, and then represent to their imaginations an abyss of fire and torment, over which they hang, into which the anger of God is about to precipitate them, and from which nothing but Jesus can rescue them. Not a few, I apprehend, ascribe to Jesus Christ a greater compassion towards them than God is supposed to feel. His heart is tenderer than that of the Universal Parent, and this tenderness is seen in his plucking them by a mighty power from tremendous and infinite pain, from everlasting burnings. Now that Jesus, under such circumstances should excite the mind strongly, should become the object of a very intense attachment, is almost necessary; but the affection so excited is of very little worth. Let the universe seem to me wrapt in darkness, let God's throne send forth no light but blasting flashes, let Jesus be the only bright and cheering object to my affrighted and desolate soul, and a tumultuous gratitude will carry me towards him just as irresistibly as natural instinct carries the parent animal to its young. I do and must grieve at the modes commonly used to make Jesus Christ an interesting being. Even the Infinite Father is stripped of his glory for the sake of throwing a lustre on the Son! The condition of man is painted in frightful colors which cast unspeakable dishonor on his Creator, for the sake of magnifying the greatness of Christ's salvation. Man is stripped of all the powers which make him a responsible being, his soul harrowed with terrors, and the future illumined only by the flames which are to consume him, that his deliverer may seem more necessary; and when the mind, in this state of agitation, in this absence of self-control, is wrought up into a fervor of

gratitude to Jesus, it is thought to be sanctified. This selfish, irrational gratitude is called a virtue. Much of the love given to Jesus, having the origin of which I now speak, seems to me of no moral worth. It is not the soul's free gift, not a sentiment nourished by our own care from a conviction of its purity and nobleness, but an instinctive, ungoverned, selfish feeling. Suppose, my friends, that in a tempestuous night you should find yourselves floating towards a cataract, the roar of which should announce the destruction awaiting you, and that a fellow being, of great energy, should rush through the darkness, and bring you to the shore; could you help embracing him with gratitude? And would this emotion imply any change of character? Would you not feel it towards your deliverer, even should he have acted from mere impulse, and should his general character be grossly defective? Is not this a necessary working of nature, a fruit of terror changed into joy? I mean not to condemn it; I only say it is not virtue. It is a poor tribute to Jesus; he deserves something far purer and nobler.

The habit of exaggerating the wretchedness of man's condition for the purpose of rendering Jesus more necessary, operates very seriously to degrade men's love to Jesus, by accustoming them to ascribe to him a low and common-place character. I wish this to be weighed. They who represent to themselves the whole human race as sinking by an hereditary corruption into an abyss of flame and perpetual woe, very naturally think of Jesus as a being of overflowing compassion, as impelled by a resistless pity to fly to the relief of these hopeles victims; for this is the emotion that such a sight is fitted to produce. Now this overpowering compassion, called forth by the view of exquisite misery, is a very ordinary virtue; and yet, I apprehend, it is the character ascribed above all others to Jesus. It certainly argues no extraordinary goodness, for it is an almost necessary impulse of nature. Were you, my friends, to see millions and millions of the human race on the edge of a fiery gulf, where ages after ages of torture awaited them, and were the shrieks of millions who had already been plunged into the abyss to peirce your ear,—could you refrain from an overpowering compassion, and would you not willingly endure hours and days of exquisite pain to give these wretched millions release? Is there any man who has not virtue enough for this? I have known men of ordinary character hazard their lives under the impulse of compassion, for the rescue of fellow beings from infinitely lighter evils than are here supposed. To me it seems, that to paint the misery of human beings in these colors of fire and blood, and to ascribe to Christ the compassion which such misery must awaken, and to make this the chief attribute of his mind, is the very method to take from his character its greatness, and to weaken his claim on our love. I see nothing in Jesus of the overpowering compassion which is often ascribed to him. His character rarely exhibited strong emotion. It was distinguished by calmness, firmness, and conscious dignity. Jesus had a mind too elevated to be absorbed and borne away by pity or any other passion. He felt indeed deeply for human suffering and grief; but his chief sympathy was with the Mind, with its sins and moral diseases, and especially with its capacity of improvement and everlasting greatness and glory? He felt himself commissioned to quicken and exalt immortal beings. The thought which kindled and sustained him, was that of an immeasurable virtue to be conferred on the mind, even of the most depraved; a good, the very conception of which implies a lofty character, a good, which as yet has only dawned on his most improved disciples. It is his consecration to this sublime end, which constitutes his glory; and no farther than we understand this, can we yield him the love which his character claims and deserves.

[For the Christian Register.]

FIRST AMERICAN EDITION OF THE BIBLE.

Mr Editor,—Several weeks since, I noticed an article in the Christian Register, stating the fact of the first publication of the Bible in America, during the Revolutionary War. I could not at once realize that this fact could have been forgotten, or that it is known by few of the present generation.

As the writer of the article omitted several particulars relating to this publication, and one very remarkable distinction proving the *purity* and superior excellency of this, the First American copy of the sacred volume, I have taken my pen to supply his omissions.

The remarkable distinction proving the purity and superior excellency of this American copy, consists in *its strict and entire exemption from Note or Comment*. I am the owner of a copy of this American Bible, which is now before me.—It has been the daily companion in my studies, and it is doubly endeared to me by many tender recollections, but especially as not corrupted by bearing, as in most other copies, a single *title to any chapter in the volume*. Every candid and attentive reader must have witnessed in almost every other copy of the scriptures, that titles, more or less copious, are prefixed to every chapter, when it ought to be known these are not to be found in the Original Hebrew of the Old Testament, nor in Original Greek of the New Testament. For truth, these titles are from the pens of the Translators alone, who have, under the pretence of giving a faithful detail of the contents of each chapter, endeavored to give a bias to the mind of every reader, by their sectarian construction. Were not these translators fallible men, and not inspired? Who gave them their authority, thus to "add to the words of this book?" Had they dominion over the faith of those who should come after them? But I will not multiply questions which ought to occur to every one who discriminates justly, when the question rests on Divine Inspiration, and sectarian, human fallibility.

The American Bible Society promised to publish the Bible "without Note or Comment." Have they not grossly violated this promise, and, in defiance of repeated public reproofs? Do they not still continue this unhallowed course, in prefixing to chapters, titles resting for their truth entirely on the construction of fallible men, and not to be found in the originals of the Inspired Volume? "When God riseth up, what can they answer?"

Prefixed to the First American edition of the Bible, are the proceedings of Congress and the two Chaplains to secure the correctness of the work, and that it might appear under their sanction, in aid of the publisher, Mr Robert Aitken, of Philadelphia, who undertook the publication, at his own risk, and published it, A. D. 1782, fifty years ago.

It is a very gratifying particular in the history of the publication of this *pure* copy of the scriptures, that it was diligently examined in its progress, and was approved by the two Chaplains of Congress. These were Rev. William White, and Rev. George Duffield, both of Philadelphia. The former is the present amiable and highly respected Bishop of the Episcopal Church in Pennsylvania. The latter was a learned pastor of a Presbyterian church in Philadelphia, who, many years since, 'slept with his fathers,' and his fidelity, in the discharge of this great duty, cannot be forgotten in the day of account.

That these proceedings may be more extensively known and recorded, I now annex to this, a copy of the record prefixed to the Bible before me.

Clericus.

New York, Nov. 26, 1832.

"By the United States, in Congress assembled. *Sept.* 12*th*, 1782.

The Committee to whom was referred a Memorial of Robert Aitken, printer, dated 31st January, 1781, respecting an edition of the Holy Scriptures, *Report*; that Mr Aitken has at a great expence, now finished an American edition of the Holy Scriptures in English; that the Committee have, from time to time, attended to his progress in the work; that they also recommended it to the two Chaplains of Congress to examine and give their opinion of the execution; who have accordingly reported thereon; the recommendation and report being as follows;—

Philadelphia, 1*st Sept.* 1782.

Reverend Gentlemen,

Our knowledge of your piety and public spirit, lead us, without apology, to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr Aitken. He undertook this expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly, he deserves applause and encouragement. We therefore wish you, Reverend Gentlemen, to examine the execution of the work, and, if approved, to give it the sanction of your judgment, and the weight of your recommendation.

We are, with very great respect
Your most obedient humble servants.

(Signed) James Duane, { *Chairman, in behalf of a Com. of Congress on Mr Aitken's Memorial.*

Rev. Dr White and Rev. Mr Duffield, Chaplains of the United States, in Congress assembled.

REPORT.

Gentlemen,

Agreeably to your desire, we have paid attention to Mr Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman, who has exerted himself to furnish it, at the risk of private fortune.

We are, Gentleman,
Your very respectful and humble servants,
(Signed) William White,
George Duffield.

Hon. James Duane, Chairman, and the other Hon. Gentlemen of the Committee of Congress, on Mr Aitken's Memorial.

Philadelphia, September 10*th*, 1782.

Whereupon, *Resolved*, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr Aitken, as subservient to the interest of religion, as well as an instance of the progress of Arts in this country; and, being satisfied from the above Report of his care and accuracy in the execution of the work they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

Charles Thompson, *Secretary.*

[For the Christian Register.]

TREATMENT OF UNBELIEVERS.

Mr Editor,—As it is a well known fact that there are many in our community who either disbelieve Christianity, or have doubts of its truth, it has occurred to me that some suggestions relative to the course we should pursue towards unbelievers, might be both useful and agreable to your readers. These suggestions will have reference to the manner in which we should treat ther persons, their objections and doubts, and to the kind of arguments we should urge for their conviction.

It is hard for one who has never doubted the truth of revelation, to appreciate the exact state of the unbelievers mind. Christians are too apt to imagine every one's unbelief flows, either from some obtuseness of intellect, or from some obliquity of the moral sense. They cannot conceive that any one one can find any real difficulty in the way of embracing the gospel. To them Christianity is full of light and love; they see in it every thing to engage the heart, to awaken and fix all the sweeter and holier affections of our nature, and to give free scope to all the higher and nobler exertions of mind; and conseqently, they cannot conceive of any cause for rejecting it, but the most consummate ignorance, or the most wilful depravity. They are, therefore, very liable to treat the unbeliever with a severity that ill befits themselves and wholly ruins him.

Christians have been misled on this subject. It has been thought an offence, to doubt Christianity, of such magnitude against the well-being of society, that any means which could make unbelievers odious and deter others from doubting, were justifiable. It is a gross mistake. It is unchristian to treat any man with contempt, or with unkindness. The Christian spirit is manly, firm, but it is also meek, gentle, courteous and charitable. He is no Christian who has a different spirit. As Christians, then, we should treat all men courteously, charitably, with gentleness, and kindness. We have no right to be harsh, bitter, overbearing or censorious. When we are so against unbelievers, we forget our religion and wound our Saviour in the house of his friends, without doing any good to them.

There is no necessity for us to treat unbelievers otherwise than kindly. Christianity is founded upon a rock. It cannot be overthrown. The waves may dash at its base, the winds and the storms may rage from above, but it shall survive their fury and abide the ravages of time. We have no need to resort to any improper methods to sustain it. When we do, we provoke attack rather than ward off threatened blows. We, as Christians, have the truth, the truth of heaven on our side; we can afford to be just, we can do more, we can be generous. We *must* be fair, candid and generous, if we would gain the love of the unbeliever, and win back the alienated.

Charitable and generous treatment to unbelievers is the best policy. It is a bad way to convert one to our faith, to begin by telling him he is either a fool, or grossly depraved. The road to the understanding lies through the affections. If you cannot make a man think favorably of you as a man, you will not have much success in converting him to your faith as a Christian. Unbelievers are men, men of discernment, men of feelings, often of acute sensibility, and they never can be won to Christianity by a morose countenance and a harsh voice. They will dislike the man who censures them, and if he be the advocate of religion, they will scorn religion out of despite to the advocate.

Our first study should be to convince unbelievers that belief in the gospel has a favorable effect upon our own character, that it makes us really more polite, amiable and winning, in our behaviour. No argument will be able to convince them of the truth or desirableness of the gospel, if they receive nothing but contempt, neglect, or censures from those who believe it. They read the language of the eye, of the carriage, and of the tone of the voice. If this be forbidding; if it speak a cold hsart, and a censorious disposition, they will have no wish to become believers.

We should be anxious so to treat them, that our conversation shall interest them, and that they will feel themselves more pleased with us as associates than they can with unbelievers. I apprehend an unbeliever seldom converses with one who calls himself a Christian without having his feelings wounded. Indeed it is too common, to think it is no matter how much a Christian scoffs at an unbeliever, or how often, or how deeply he wounds his feelings. Sorry am I to say this; but it is too true. We do sometimes treat unbelievers as though they were out of the pale of humanity. Whether they deserve to be so treated or not, is no question with me; is it wise so to treat them? Certainly not, if we would win them to the fold of Christ and give them the cheering and purifying hopes of the gospel.

I can readily conceive much of the unkind treatment unbelievers receive, is really undesigned and even unsuspected, on the part of those who give it. It is so difficult to enter fully into their feelings, and to comprehend the real nature of their troubles, that those who have never doubted, may be pardoned much of the pain they occasion; yet it is of great importance that we study to gain their good will and win their love for Christianity, if we do not convince them of its truth. Our own general conduct, and our treatment of them, will effect this object sooner than any reasoning we can adopt. But, enough till my next.

O. A. B.

[For the Christian Register.]

SIN A SOURCE OF UNBELIEF.

Mr Editor,—It is an undoubted fact that in every Christian land, infidelity has now, as it has had, in all past ages, many open and many secret votaries. Regret it or account for it as we may, such is the fact. It behoves every sincere Christian, every friend to human improvement and happiness, to seek to detect the causes, and if possible, apply a remedy. One of the most fruitful causes I propose now briefly to point out. I mean a *vicious character*. The conclusions to which we arrive on any subject, depend very much on the state of feeling with which we enter upon the examination. If our prepossessions are against any doctrine or opinion, if we feel anxious to find it false, we shall not find it very difficult, in most cases, to convince ourselves that it is so. In worldly affairs, we see instances every day of men being influenced in their views by the circumstances in which they are placed—by their interest. We often conjecture what a man's opinions on any subject will be, by considering to which side his *interest* will incline him. Now what interest can the sinner have to find Christianity true? The same which the condemned criminal has to find that from the tribunal that has just passed sentence upon him there is no appeal. In acknowledging the truth of Christianity, he admits the justice of a standard by which his own conduct must be tried and condemned; which sharply rebukes him for his sins; and which gives to conscience its power. To others, religion may be fraught with consolation amid the crosses and vexations of life, in the bright prospect of happiness and reward at its close. To him it holds out nothing but fearful and gloomy threatenings. Is it possible for such a man to weigh candidly and fairly the evidences of religious truth? Surely not. He will feel that it is for his interest that it should not be true, and this feeling will almost inevitably influence his conclusions. From what cause is it, if not from this, that in a vicious circle not only the specious objection to Christianity, but the profane jest and the bitter sneer at things holy are received with so much applause?

The sinner, moreover, has unfitted himself by his vicious course to appreciate the force of one of the strongest arguments by which Christianity is supported, viz. the sublimity and moral excellence of its doctrines and precepts. He cannot read the New Testament with the interest which is felt by that soul in which the love of duty and virtue has been carefully cherished. The character of our Saviour, if adverted to at all, is regarded by him with none of that admiration which it ought to excite. His soul is so polluted by sin, that it has become dead to all moral feeling. He has stripped himself of the power of perceiving moral beauty. Having begun with disobeying the precepts, he ends with denying the authority of Christianity.

Let the philanthropist do what he can to lessen the prevalence of vice, aware that he is at the same time checking another evil. Let him induce men by all suitable means to obey God; for, says an apostle, "If any man will do his will, he shall know of the doctrine, whether it be of God."

A.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 8, 1832.

HATING GOD.

An article in a late number of the "Puritan," under the title "Entire Depravity and Instantaneous Conversion," begins thus:—

"By nature all men hate the only living and true God," &c.

We think we do not misrepresent our Orthodox brethren when we say, that they generally hold the doctrine here advanced. Now we regard this doctrine not only as utterly false, but as subversive of all morality, and in the highest degree dishonorary to God.

What is meant by the expression—"by nature"? What else than that constitution of intellect and heart which as passive beings we received from God. To say then that all men by nature hate the only living and true God, is only to say that men act in conformity with the principles implanted within them by God. And what is this but to charge upon our Heavenly Father the guilt of every foul and malignant deed that was ever committed or devised upon earth? Those who hold the doctrine do not indeed admit this consequence. Yet how can they consistently avoid it? They cannot. And we know not how they can reflect without trembling, on the probably injurious effects of the doctrine on the minds of wicked men. It confirms them in their wickedness. They feel that they are only acting in conformity with the unalterable laws of their constitution; and they think they know, that a just God will never punish them for this. This is not a merely imaginary effect of the doctrine. It is the actual, known, practical result in the minds of multitudes who desire just such an excuse for their sins. With men of confirmed virtue its effect may be otherwise. It exists in their heads as an inoperative speculation; or they hold other doctrines that counteract in their own characters its evil practical influence. But with the unenlightened and vicious it is not so. To them it is a practical doctrine, and proves, we have reason to fear, a fatal snare to many souls. If it be a false doctrine, as we feel solemnly assured it is, then how awful a responsibility do those assume who inculcate it?

We have not time now to state what we consider the true scriptural doctrine in regard to our moral nature. But viewing the subject as one of deep practical importance, we shall pursue it on a future occasion.

PERVERSION OF THE GOSPEL.

The true gospel is indeed "glad tidings." It is a source of joy and peace and hope to the sorrowful, the troubled, the desponding. With what joyful confidence, what childlike trust do the simple instructions of Jesus teach us to regard our heavenly Father! How benignant, how compassionate, and forgiving! How ready to assist the weak, the erring and the sinful in the recovery of their lost hopes and happiness! But how different from these, of late, have been the teachings of many who have claimed to be heralds of the gospel! With what repulsive dread, and even terror, are the ignorant and the timid often led to regard our Father in heaven, by the preaching of modern revivalists! They are taught to look upon Him, not as a Father, ready to forgive their offences and errors, and to nourish and assist their first and feeblest desires and efforts of return to purity, to God and happiness,—but as a stern, and inexorable sovereign, exacting the last farthing, and burning with unquenchable enmity and revenge against every sinner on whom he fails to bestow his resistless grace. Is it strange that such preaching should crush the spirit of the weak and ignorant, when awakened to a consciousness of guilt? Is it strange that under such teaching the minds of the uninstructed, and especially of gentle, timid and sensitive woman should be thrown from their balance? Even strong minds, when more than usually sensitive, have been bowed and blasted beneath its withering influence. Who can help weeping over that sad perversion of the gospel, which leads to such distressing scenes as the following, related by a correspondent of the Utica Magazine and Advocate.

It is with the deepest emotions of sorrow that I hasten to give you an account of the horrible effects of the monster, called *Orthodoxy*, that is travelling over our land, and rendering once peaceable families forever miserable. On the 13th instant. I was called to visit Mrs Nichols, wife of Mr N. N. Nichols, a lady much respected, by all who knew her, for her amiable disposition and her benevolence to the poor. I learned, from her husband, that, for a number of weeks past, she had been "under conviction," as it is called. She considered herself the vilest of sinners; her case hopeless; until her good Christian neighbors appointed a prayer meeting at her house; when she fancied that she had "obtained a hope," and her sins were forgiven. But when she was left alone to reflect upon her situation, she fancied that her case was *not* secure; her hope was not "sure and steadfast;" she was yet in the dark; and even if her own case was not secure, there were her husband and dear children, who were every moment in danger of plunging into an endless hell. Her fears and anxieties increased, until she became a raving maniac, so that it took three or four men to control her and keep her from destroying herself or children. This state of things continued until the powers of nature could no longer withstand such violent efforts and gave up. She died; and her spirit returned to the God that gave it. She left a fine family of seven children, the youngest one year old, and a beloved husband, to mourn the loss of a once affectionate and happy wife.

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The above facts can be substantiated by great numbers of witnesses, if necessary.

Yours, in haste,
S. Martin.

Depauville, Jefferson Co., Oct. 1832.

GENERAL AGENCY OF THE A. U. A.

The parishes of the city, it is believed, will do their part nobly in providing the necessary means for the support of this Agency. Several of them have already completed their subscriptions, and others are going on with them successfully. We trust that no Unitarian Society in the metropolis will be found wanting in liberality, with respect to a measure that promises so well for the cause of Christ, of truth and virtue in our land. But we beg our *country* friends not to think that the whole expense of the Agency can be borne by the city. The plan will not go into successful operation without their aid. Is it not incumbent on them, therefore, to give immediate attention to the subject? "A word to the wise," &c.

TEMPERANCE.

A periodical Circular of the American Temperance Society has been issued, by the Executive Committee of the Society. This Circular we propose to publish next week. It recommends to the notice of the public the Fourth and Fifth Reports of that Society, as containing a history of the Temperance Reformation in this and other countries. The Fifth Annual Report is now before us. It abounds with facts and statements that cannot but awaken deep interest and feeling in all who will listen to them. The Report may be obtained of Aaron Russell, No. 5 Cornhill, or Perkins & Marvin, 114 Washington Street. It should be read by every philanthropist and every patriot.

RELIGIOUS AND MORAL INTELLIGENCE.

Congregational Society in Walpole, N. H.—Rev. O. A. Brownson, late editor of the Philanthropist, (published at Ithaca, N. Y.) has received and accepted an invitation to become the Pastor of the Congregational Society in Walpole, N. H.

Congregational Society in Uxbridge. The First Congregational Society in Uxbridge have unanimously invited Rev. Samuel Clarke, of Princeton, to settle with them in the ministry. Mr Clarke has accepted the invitation, and Wednesday, the ninth day of January, is appointed for his installation.

Installation. Rev. Joel H. Linsley was installed as Pastor of Park Street Congregational Church and Society, in this city, on Wednesday evening. The performances were as follows: Introductory prayer by Rev. Mr Blagden; Sermon by Prof. Stuart, of Andover Theological Seminary, from 2 Cor. iv. 8; Charge by Rev. Dr Jenks; Right Hand of Fellowship by Rev. Mr Fairchild; Address to the Church and Congregation by Rev. Dr Codman; and Concluding Prayer by Rev. Mr Winslow.

Missionaries to the Sandwich Islands. A new company of Missionaries consisting of three clergymen and their wives, and a printer, recently sailed from New London for the Sandwich Islands. The vessel in which they have taken passage, carries out a frame and materials for a Seamen's Chapel, to be erected at Honolulu. A native of the Sandwich Islands, well educated, and religiously disposed, returns with the Missionaries, to aid in the instruction and reformation of his countrymen.

Evangelical Missionary Society. The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of *fortytwo* dollars and six cents, from the Ladies Association, in Rev. Mr Brazer's Society, Salem.

The Treasurer of the *American Unitarian Association* acknowledges the receipt of the following sums.

Oct. 16.	From Dedham Auxiliary Association.	$13 00
" 23.	Federal Street Society's Auxiliary Association.	207 82
Nov. 3.	Auxiliary Association in Rev. Mr Emerson's Society.	37 00
" 6.	From the Ladies of the First Church and Society in Cohasset to constitute their Pastor, Rev. Jacob Flint, a life member of the Association.	30 00
Dec. 8.	From the Ladies of the First Parish in Beverly, (Donation.)	18 00
" "	From the Ladies of the First Parish in Beverly, to constitute their Pastor, Rev. Christopher T. Thayer a life member of the Association.	30 00

A Card. The Treasurer of the Young Men's Bible Society, of Boston, acknowledges the receipt of ten dollars from Rev. Dr Lowell, which sum was placed at his disposal by Mr John Hubbart, late of Framingham, deceased.

SAM'L H. WALLEY, JR, *Treasurer.*

The Jews. The Daily Advertiser, of Dec. 5, makes the following statement.

The high priests of the city of Jerusalem and Japheth have commissioned Rabbi Enoch Zindal to visit the United States, in order to solicit contributions for the relief of the inhabitants of the Holy Land. They represent their situation as one of extreme distress from poverty and hunger, and the severity of the exactions of the Turks. In the letter of which the Rabbi was the bearer, it is said, "We are poor, and in so much distress, that we cannot represent our situation in writing; we are hungry, thirsty and naked. Our children ask bread, and we have none to give them." The reason assigned for making this application is, the relief which they understood to have been liberally afforded from this country to the suffering Greeks. These facts are stated in respectable papers of the city of New York, and the Rabbi refers those who may be disposed to render aid, to distinguished clergymen of that city.

Ecclesiastical Statistics of Spain. An article in the 'London Atheneum,' on the Ecclesiastical statistics of Spain, begins with the statement of some geographical facts.

The superficial extent of Spain is, by the best writers, computed at 15,762 square leagues, (20 to a degree,); its length, East and West, from the extreme point of Catalonia to that of Gallicia, is 660 miles; and the greatest breadth from North to South, is 580 miles. According to the Spanish geographers, the Spanish coast of the Mediterranean, from the Straits of Gibraltar to Rosas, in Catalonia, is 252 leagues, having twenty principal ports; the coast on the Atlantic, extends 234 leagues, having sixtythree principal ports.

After stating that the population of Spain is estimated at about thirteen millions, the writer proceeds to say:—

The civil and ecclesiastical divisions of Spain are about as unequal as those of England. The province of Zimora, for instance, contains only 71,000 inhabitants, while that of Catalonia has more than 860,000. Avila has 118,000, while Gallicia exceeds 1,200,000. Each province is governed by an Intendente. In the ecclesiastical division, while the archbishopric of Toledo contains 811 parishes, and the bishopric of Calahorra 965, Tarragona has only 129, and Iviza only 20. There are 8 archbishops, and 54 titular bishops, together only 62, although there are 65 cathedrals; but Calahorra and Calzada are united under one bishop, and Alcala la Real, though considered as a cathedral, has not a titular bishop, and Roda has no bishop at all. There are also seven bishops, *in partibus*, of whom one is the Abbot of Alcala, another is the Abbot of St Ildefonso, and the rest act as auxiliary to certain archbishops. The Archbishop of Toledo, for instance, has two, —one for Toledo, and one for Madrid, and to make our account of numbers correct, we may add to these, the Patriarch of the Indies, who is also a bishop.

There are, in addition, 122 collegiate churches, governed by dignitaries, and 187 chapters in all. There are 2,363 canons, 1,869 minor canons; there are only 16,481 rectors of parishes, although there are 19,186 parishes, but they have, in addition, 4,929 curates, and 26,499 clergy, without care of souls. Of convents and monasteries, there are 2,050, with 61,300 monks and friars; of nunneries 1,070, with 31,300 nuns.

Genius of Universal Emancipation. Mr Lundy, the philanthropic and indefatigable Editor of the Genius of Universal Emancipation, has issued the prospectus of the 13th volume of that work, from which we give the following extract. For the terms of subscription, we refer the reader to our advertising columns.

Eleven years have transpired since this work took its station among the periodicals of the day—and we enter upon the twelfth with renewed hopes and cheering prospects. To a casual or superficial observer, the "signs of the times" exhibit nothing of momentous import—nothing very propitious to our cause. But the discerning and the reflecting, on comparing the past with the present state of things, will find much to encourage its advocates, and even to stimulate them with anticipations, in their onward career. The "cloud of thick darkness," which lately extended from the zenith to the southern horizon, in a deep, continuous, and apparently impervious gloom, has been so far dispelled as to admit the broad scintillations of ethereal light. The electrical vapors occasionally clash in their hurried movements; but the radiations of truth's bright orb frequently gleam amid their gatherings and vanishings.

The labors of philanthropists have accomplished much, within a few years, well calculated to promote the cause of African emancipation. The doctrine which sanctions the diabolical system of slavery has been boldly interrogated in the public arena of controversy—even in the southern halls of polemics and legislation. The champions of rational Universal Liberty have unfurled her glorious pacific banner there. Thousands are flocking to the sacred standard, as enlisted volunteers, and tens of thousands are gazing upon it with rapture.

The present is not, therefore, a time to relax our efforts for the regeneration of our moral and political system: neither are we disposed to relinquish the ground we have taken, as humble advocates of the reformation so urgently called for by every humane principle, and by every consideration of justice, propriety, and safety. We shall still pursue, with undiminished ardor, the grand object we have constantly had in view; and we shall not be diverted from the straight forward course that appears most likely to lead to its attainment.

Thus pledged to the cause of humanity and philanthropy, we hope the *Genius of Universal Emancipation* will still find favor in the eyes of an intelligent community; and the advocates of that cause are generally and respectfully solicited to lend their assistance in extending its circulation.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS—SECOND SESSION.

The Second Session of the Twenty Second Congress commenced at Washington on Monday the 3d instant.

At 12 o'clock, *the Senate*, was called to order—34 members present. Hon. Hugh L. White, of Tennessee, was elected President of the Senate, *pro tempore*. Messrs Grundy and Frelinghuysen were appointed on the part of the Senate, as members of a joint Committee to wait on the President, and inform him that the two Houses were ready to receive any communication he might be ready to make.

In the House, the Speaker took the chair at 12 o'clock. The number of members present was 165. A joint Committee was appointed to wait on the President. The death of Mr Doddridge, having been announced, it was resolved to wear the usual badge of mourning for one month. After adopting some resolutions of a private nature, the House adjourned.

TUESDAY. The President's Message was received by the two Houses in Session, at 12 o'clock.

The Message was received in this city on Tuesday. A large portion of it will probably be satisfactory even to those who are opposed to the present Administration.

After congratulating Congress on the prosperous state of the country, the President proceeds to speak of our foreign relations. He refers particularly to each of the different nations and governments with whom we hold a national intercouse.

He then alludes to the state of the Treasury and the National Debt. He next speaks of manufactures and the Tariff, and recommends such a review and modification of our present system of protection, as shall remove all reasonable complaint. In this connexion he refers to the late proceedings of South Carolina, in the following manner.

It is my painful duty to state, that in one quarter of the United States, opposition to the revenue laws has risen to a height which threatens to thwart their execution, if not to endanger the integrity of the Union. Whatever obstructions may be thrown in the way of the Judicial Authorities of the General Government, it is hoped they will be able peaceably to overcome them by the prudence of their own officers and the patriotism of the people. But should this reasonable reliance on the moderation and good sense of all portions of our fellow citizens be disappointed, it is believed that the laws themselves are fully adequate to the suppression of such attempts as may be immediately made. Should the exigency arise, rendering the execution of the existing laws impracticable from any cause whatever, prompt notice of it will be given to Congress, with the suggestion of such views and measures as may be deemed necessary to meet it.

Next follows a reference to the Bank, and an insinuation that the Government deposites in the Bank may not be safe. The Public Lands, Internal Improvements, the Indians, the Militia System, the Navy, the Post Office, the state of Law in the District of Columbia, and the Judiciary, each in turn receives its share of attention, and the message closes with a commendation of the government and the country to the protection of an overruling Providence.

Nullification. The Convention recently called in South Carolina, in which they declare that they will resist unto death the present tariff laws of the United States. This is generally regarded as a virtual declaration of secession from the Union. The consequences of this rash act it is difficult to predict.

Fruits of Nullification. The North Carolina Observer, of Fayetteville, makes the following statement.

We have understood that the United States Bank has been taking steps to close, at as early day as possible, its Branch in the city of Charleston. It is also said that many of the citizens of Charleston are about to remove to other States, some of whom will no doubt settle in our quiet State, where they will be free from the danger of nullification or disunion.

The Boston Courier says,—

It was reported here a day or two since, that merchants, both here and New York, had refused to execute orders for merchandize from Charleston. The general effect of the political proceedings in South Carolina, will, no doubt, be to produce uncertainty and irregularity in the commercial intercourse with other States.

A correspondent of a New York paper, writing from Charleston, under date of Nov. 28, says,—

Confidence between purchasers and sellers thus far, is not much impaired, and that will depend on the deliberations of Congress. There is no appearance at present of reaction in this State, and possibly to avoid the pains and penalties clothed with the force of law, men will be forced to adopt the miscle. No one in trade feels disposed to pay his Bonds, but the astounding fact that the State may secede in February, gives rise to apprehensions of the worst kind. As I observed, the measures of Congress will be a guide. If they maintain the laws against this heresy, things must go badly. It is possible that we on the spot may view these things more alarmingly than is right; but as the faction has increased in power, and dictate to day what they would not have hinted a few months since, I should not be surpised to see bad times.

Affairs at the South. In reference to the late proceedings of the Nullification party in South Carolina, we find the following remarks in the New York Courier and Enquirer.

We noticed some time since that two companies of United States Troops had been ordered from Fortress Monroe, (Old Point Comfort,) to the harbor of Charleston, S. C. We now learn that five additional Companies of Artillery and two Companies of the Fourth Regiment of Infantry, have been ordered to the same place. In connection with these hostile movements, Gen. Scott has been ordered to inspect that post! We pray that these demonstrations of energy may not expedite the evil they are intended to avert. The moment is a trying one, and calls for cool heads and honest hearts, and a single rash step may involve us in difficulties of the most distressing character.

Vermont. We learn from the N. H. Sentinel, that the Legislature of Vermont have passed a law that after a third trial for Representatives to Congress, a plurality of votes shall determine the choice. "They have also made a new Militia law. Each commander of a company is to call out said company for inspection in June annually, and hereafter no brigades shall be mustered, and regiments and battallions oftener than once in every second year. Militia polls, doing duty to be exempt from all but highway and school taxes."

Sundry resolutions have been passed by the Vermont Legislature, instructing their Senators, and requesting their Representatives in Congress, "to oppose every proposed modification of the Tariff laws, which may tend to weaken or destroy their efficacy as a system of protection of domestic manufactures."

The Electoral Colleges. Wednesday last was the period assigned for the Electors of President and Vice President to meet in the respectlve States to perform the duties of the trust devoted upon them. They are required to send certificates of their votes to the General Government, before the first Wednesday in January: one copy to be sent by a messenger directed to the President of the Senate, one copy by mail, and one copy delivered to the Judge of the district. The certificates are opened and counted on the 3d Wednesday in February, in the presence of both houses of Congress.

Cholera at South Boston. This disease has lately appeared in the House of Industry or Alms House, at South Boston. The extent and fatality of the disease will be learnt by the following note to the Editor of the Medical Journal, from the physician of that est blishment.

House of Industry, Dec 2, 1832.

Dear Sir,—In compliance with your request I send you a brief abstract of the cases of malignant cholera which have occurred in this Institution within the last fortnight.

There have been fortyone cases, of which number twentysix have died—viz. twelve aged persons, seven insane, and seven children. Of the sixteen remaining cases, eight have recovered from collapse, and are now suffering from consecutive fever; six of the eight will, I think, recover. Very many of the inmates have been troubled with vomiting and purging, and it is my firm belief that a large number of cases have been prevented by prompt attention to the premonitory symptoms.

My unremitting attendance here prevents me from giving you any further details at this time; but it is my intention to give, very shortly, a statement of the manner of attack, the phenomena of the disease, the different kinds of treatment I have adopted, the peculiarities which I have noticed, and the appearances presented in post-mortem examination.

Very truly, your friend,

JOHN C. HOWARD.

Boston Fire Department. The fund of the Charitable Association of the Boston Fire Department has recently been increased by the following donations: viz. $200 from the Massachusetts Mutual Fire Insurance Company, $20 from the President of the same, Turner Phillips, Esq. on his own account; $700 from merchants on Central wharf; and $200 from the Massachusetts Charitable Fire Society.

Natural History. The December number of the Naturalist has just been published, and contains, says the Daily Advertiser, among other interesting matter, a copious abstract of the lectures recently delivered by Dr Spurzheim. The enterprising editor of this useful periodical, Mr D. J. Browne, has just departed for the West India Islands and the Southern Shores of the United States, for the purpose of making scientific observations and collecting specimens in the various departments of Natural History. It is pleasant to know that he has been enabled thus to pursue his important objects, through the encouragement of many of our citizens, who have availed themselves of the opportunity to augment their cabinets, by securing his services in their behalf.

Hartford Convention. We understand, says the Connecticut Courant, that a History of the "Hartford Convention" is preparing by Theodore Dwight, Esq. of New York, who was Secretary of that body. The work which will contain a review of the policy of the National Government, which led to the meeting of that Convention, is expected to make an octavo volume of from four to five hundred pages.

Growth of Lowell. We learn from the Journal that two hundred and seventyeight buildings have been erected in that town, during the past year: and notwithstanding the increase of tenements, the demand for them continues undiminished, and the rents exceedingly high.

Lotteries. The Philadelphia Inquirer says, that a strong effort will be made for the immediate suppression of Lotteries at the next meeting of the Pennsylvania Legislature.

The Grand Jury of the city of New York have presented the Lottery System, as unconstitutional and a nuisance.

Stephen Girard's Estate. The executors of the late Stephen Girard, have communicated to the Council of Philadelphia a statement of the personal property of their testator in their hands, the whole amount of which is $1,398,758 48 cents; subject however to any claims that may be established against the estate. The executors state that they are unable to say what will be the probable amount of the property to be received.

State Legislatures. The Legislatures of Virginia and South Carolina commenced their Sessions respectively on Monday of the present week.

The Legislature of Maryland will commence a session in a few days. A proposition will be made for a law to provide for the future choice of Presidential Electors in that State by General Ticket.

Locomotive Engine. We understand that one of the Locomotives on the New Castle Railroad, carried across the road on Saturday, 14 cars, containig 150 passengers, 60 thousand dollars in specie, and about five tons of baggage. Notwithstanding a tremendous gale of wind ahead, the distance was performed in one hour and twenty minutes.

The Emigrating Indians. We copy the following from the National Intelligencer

Our latest information from Rock Roe, the general rendevous of the emigrating Choctaws, is to Sunday morning last, at which time about one thousand of the emigrants had reached that point, upwards of eight hundred of whom came up in the steamboats Reindeer and Harry Hill, and the remainder came through by land from Memphis, via. the military road. Near two thousand more, under Col. Rector, landed on the west bank of the Mississippi, opposite Memphis, on the 4th instant, and had left for Rock Roe, about twelve hundred in the U. S. steamboat Archimedes, and the remainder by land, with their horses, wagons, &c., and it is probable that all reached that point on Sunday last. It is not known with any degree of certainty what time these emigrants may be looked for here; but from the best information we can gain, we think they may be expected about the close of this week.

FOREIGN INTELLIGENCE.

Central America. Extract of a letter dated 28th of Oct, 1832, to a gentleman in Newburgh.

"I improve the first opportunity since my illness to inform you that this distracted country is at length quiet; the Castle of Omoa was taken by the Government troops, after a protracted siege of nearly five months, during which time more than half the Insurgent troops perished by famine.

"The Government party lost by shot from the Castle and by the fever of the country, between 700 and 800 men, including 30 officers, among whom was Gen. Terralonge; the Insurgent leader Gurzman was shot immediately on the surrender of the Castle, then beheaded and hung over the Castle gate; his Secretary was sent to Truxillo and flogged, afterwards returned to Omoa and shot: there were seven insurgent officers shot on the 14th inst. and more await the same fate; the environs of Omoa present the appearance of an entire grave yard. Great apprehension is felt here respecting the Cholera, as though something yet could be added to the desolation of the place."

FROM EUROPE.

English papers of Oct. 22d have been received, which state that the squadron of Sartorius arrived before Vigo on the 3d of October, and established a blockade of the Miguelite fleet at both mouths of the bay.

Portugal. A vessel has arrived at New York which left Cadiz Oct. 23d. The Advertiser informs us that the captain reports verbally that on the morning he left, a Spanish brig arrived there from Vigo, the captain of which stated, that in order to maintain the neutrality of their port, the authorities of Vigo had deemed it proper to require that the fleet should leave their port, or be dismantled. The Admiral preferred the former, and during the night put to sea, but came in contact with the fleet of Don Pedro under Admiral Sartorius, which lay off the port. An action ensued, which resulted in the complete victory by Sartorius, and both squadrons were seen steering for Oporto in company. The report was generally credited at Cadiz, and received with apparent pleasure by the inhabitants.

Spain. All was quiet in Cadiz. The Queen Regent had issued a decree of amnesty towards persons engaged in treasonable conspiracies during the King's extreme sickness, which however excluded fifteen persons. King Ferdinand's health was improving.

Instruction in Prussia. Prussia possesses 21,000 teachers or schoolmasters, paid by the state, of whom the most distinguished frequently travel at the public expense, in order to improve their knowledge, and their system of education.

MARRIAGES.

In this city, Mr Monroe L. Merrill to Miss Sarah F. Jaquith; Mr Henry Jenkins Howland, printer, to Mrs Ellen Maria Smith, second daughter of Mr Phineas Dow; Mr Otis Brewer to Miss Lydia Smith.

By Rev. Mr Pierpont, on the 21st ult. Mr Jonathan French, jr. to Miss Hannah Weld Williams, daughter of John D. Williams, Esq.

By Rev. Mr Young, on Tuesday last, Mr John Davis Weld Williams to Miss Ellen Bigelow, granddaughter of Deacon Joseph Field.

By Rev. Mr Parkman, Mr Edwin Bradley to Miss Mary Jane Hammatt; Mr Henry Grew, of the firm of Chase & Grew, to Miss Elizabeth P. Sturgis, daughter of N. R. Sturgis, Esq.

By Rev. Mr Frothingham, Mr Seth J Thomas to Miss Maria, daughter of the late Hezekiah Stoddard.

On Thursday, Rev. Henry F. Edes, of Canton, to Miss Maria R. C. May, eldest daughter of Henry K. May, Esq.

In Charlestown, Mr Samuel Rhoades, of Salem, to Miss Sarah, youngest daughter of Capt. Andrew Roulstone.

In East Cambridge, Mr Charles H. Perry, of Boston, to Miss Sarah Ann, daughter of the late Captain Isaac Train, Esq. of Cambridge

In Dorchester, Mr Jonathan Pulsifer, of Keene, N. H. to Miss Margaret Locklin, of Boston.

In Salem, Mr Leonard Barnard to Miss Clara B. Fuller; Mr Hiram Andrews to Miss Eliza West.

In Newburyport, Mr Enoch Goodwin to Miss Elizabeth D. Bray.

In Sharon, by Rev. Storer, Mr Isaac M. Richardson, of New Bedford, to Miss Emeline Rhoades, daughter of Capt. Benjamin R.

In Northborough, Mr George Brigham to Miss Mary Ann Hapgood.

In Springfield, Dr John B. Bridgman to Miss Betsey M. Lee, Mr Wm. Miller, 2d, to Miss Martha C. Mead.

In Gardner, Mr Stephen G. A. Tyler to Miss Mary Jane Dunster.

In Dudley, William Makepeace, Jr. Esq. of Franklin, to Miss Caroline Matilda, eldest daughter of John Brown, Esq.

In Wareham, by Rev. Mr Nott, Perez Fobes Doggett, M. D to Miss Lucy Maria, daughter of William Fearing, Esq.

In Burlington, Vt. Rev. S. T. Dickinson, of Norwich, Con to Miss Mary, daughter of Samuel Hickok, Esq.

In New York, Mr Thaddeus H. Johnson, of Greenfield, Mass. to Miss Mary, daughter of John Currad Rolin, Esq. of Easton, Pa; Henry C. Dwight, Esq. of St Louis, Missouri, to Miss Agnes A. Dwight, of New York.

In Washington City, Alphonso Pageot, Esq. Secretary of the French Legation, to Miss Mary Ann, daughter of William B. Lewis, Esq 2d Auditor of the Treasury.

DEATHS.

In this city, Mrs Margaret M. wife of Mr William Marsh, Jr. aged 19; Mrs Lydia Kingman, wife of Mr Abner K. 62: David Moody, Esq 50: Mrs Lydia S. P. Smith, wife of David Smith, Esq. of Portland, 60; Mrs Elizabeth Welch, 69; Mrs Eunice wife of Mr Ellis Thayer, and youngest daughter of the late Mr Adam Davenport, of Milton, 52; Mr Briggs Bennett, 50; Mr Ebenezer Cushing, 44, Mr James Frost, 54.

On Sunday evening last, Mr Ensign Lincoln, aged 54, of the house of Lincoln & Edmands, in this city.

On Wednesday morning, Robert, son of Dr John Ware, aged 1 year.

In Charlestown, Mr Cyrus Anthony, aged 32, son of Richard Anthony, Esq. of N. Providence.

In South Reading, on Wednesday last, Mrs Betsey, wife of Doct Nathan Richardson, aged 36.

In Ipswich, Mrs Mary, wife of Captain Jeremiah Kimball, aged 54.

In Taunton, Mrs Dean, wife of Mr Enos Dean; also her infant child.

In Norton, Capt. Daniel Knapp, aged 88.

In Northborough, Mr William Morse, bookbinder, aged 65.

In Haverhill, Mrs Rebecca, wife of Hon. Stephen Minot, aged 48; Mrs Catharine Weed; Mr D. Chase.

In Concord, Mr Josiah Meriam, aged 76, a revolutionary soldier; Mrs Abigail relict of the late Captain David Brown, 99.

In Leicester, Pliny Earle, Esq. aged 69, a member of the Society of Friends.

In Dracut, Col. James Varnum, aged 85, an officer of the revolution.

In Greenfield, Mr Francis Lester, a revolutionary pensioner, aged 94.

In Middlefield, Mr Calvin Smith, aged 72, a soldier of the revolution.

In New Braintree, Jonathan Nye, Esq. aged 84.

In Providence, Capt. Stephen Olney, aged 77. He was lineally descended from Thomas Olney, joint purchaser of Providence with Roger Williams.

In Norfolk, Va Mr Holt, Speaker of the Senate of Virginia.

In Lambeth, Eng. Molesworth Phillips, Lieut. Col. of Marines, the last surviving companion of the illustrious circumnavigator, Cook, of whose death he was an eye-witness, and to a certain extent, the avenger.

Deaths in this city, last week, 43—males 19, females 24—of Cholera 19, all but one at the House of Industry, South Boston.

LECTURES

BEFORE THE SUNDAY SCHOOL SOCIETY.

A Course of Lectures on subjects relating to Sunday School instruction, will be commenced on Sunday evening, the 16th inst. at 7 o'clock, in *Chauncy Hall*, Chauncy Place.

The Lectures will be free to the Teachers of all the Sunday Schools, connected with the above named Society.

The First Lecture by Rev. Professor PALFREY.

J. TUCKERMAN, J. F. FLAGG, L. G. PRAY, } *Committee of Arrangements.*

Boston, Dec. 8th, 1832.

CHANNING'S SERMONS.

Just published and for sale by L. C. BOWLES, 362 Washington Street, *Discourses*, by W. E. CHANNING, D. D. in one volume 12mo. containing Sermons never before published. Dec. 8.

LIBERAL PREACHER,

FOR DECEMBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for December, 1832.—New Series, Vol. II. No. 12, Containing a Sermon by Rev. WILLIAM H. FURNESS, of Philadelphia. *Subject*,—"Prayer;" from Job xxi. 15. Dec. 6.

CHRIST AND CHISTIANITY.

L. C. BOWLES, 362 Washington street, proposes to republish from the London edition, "Sermons on the Mission, Character, and Doctrine, of Jesus of Nazareth," entitled 'Christ and Christianity.' By W. J. Fox.—Containing forty Sermons. It will be published in two royal 12mo vols, of about 300 pages each, handsomely printed, and furnished to subscribers at a low price, neatly bound in cloth.

Those persons who wish to promote the work, will please make early application, as but a small edition will be printed. Dec. 1.

TERMS OF SUBSCRIPTION

TO THE

GENIUS OF UNIVERSAL EMANCIPATION.

VOL. XIII.

The work will henceforth be issued, monthly, in the City of Washington. It will be neatly printed, on fine paper, and folded in the octavo form, each number making sixteen large octavo pages.

The price of subscription will be ONE DOLLAR per annum, *always to be paid in advance.*

Subscribers who do not particularly specify the time they wish to receive the work, or notify the editor, (through the medium of a postmaster, or in some other way,) of a desire to discontinue it before the expiration of the current year, will be considered as engaged for the next succeeding one, and their bills will be forwarded accordingly.

Any person, remitting Five Dollars to the Editor, in current money of the United States, will be entitled to Six Copies, for one year.

All letters, communications, papers &c., intended for this Office, must be addressed, as usual, to BENJAMIN LUNDY, *Washington, D. C.*—and forwarded *free of expense.*

☞ The following gentlemen are Agents for the Publication in Massachusetts.—Boston, *W. L. Garrison:* New Bedford, *S. Rodman, Jr.:* Salem, *Wm. Dean.* Dec. 8.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No XVIII. of the NEW ENGLAND MAGAZINE, for December, 1832.

CONTENTS.

ORIGINAL PAPERS. 1. Memoir of the Public Life and Services of Mr Justice Story. 2. Sonnet. 3. Our Village Pastor. 4. Coplas de Don Jorge Manrique. 5. The Mad-House. 6. A Sketch of Indian Character. 7. Life and Times of Deacon Christopher Barrenpate. 8. To a Village Warrior. 9. Dramatic Reminiscences, No. 6. 10. Dirge. 11. The Course of Time—An Allegory. 12. On the Phraseology of the Americans. 13. Thanksgiving—A Dream in the day time. 14. Selections from the Papers of an Idler, No. 5.

MONTHLY RECORD. *Politics and Statistics*—Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New-Jersey, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Tennessee.

Literary Notices. Dermot Mac Morrogh; or the Conquest of Ireland; an Historical Tale of the Twelfth Century. By John Quincy Adams.——History of the American Theatre. By William Dunlap.——Indian Biography; or, a Historical Account of Orators, Statesmen, &c. among the North American Natives; by B. B. Thacher.——Advice in the Pursuits of Literature, &c. By Samuel L. Knapp.——Tales of Glauber Spa. By several American Authors.——An Address delivered at the Dedication of Dane Law College, in Harvard University, October 23, 1832. By Josiah Quincy, LL. D President of the University——Grammatical Instructer. By Samuel B. Emmons.——An Address before the Union Literary Society of Miami University. By Timothy Walker, A. M.——Seventh Annual Report of the Board of Managers of the Prison Discipline Society, Boston.——The American Almanac, and Repository of Useful Knowledge, for the year 1833.

Obituary Notices.

☞ Subscriptions received by all the Booksellers and by the Publishers, Congress Street. Dec. 1.

DR TUCKERMAN'S TENTH SEMI-ANNUAL REPORT,—*for December.*

Just pulished at the Depository, 141 Washington Street, Tract No. 66 of the first series of the American Unitarian Association, for December,—being "Dr Tuckerman's Tenth Semiannual Report as a Minister at Large in Boston." pp. 44. Price 6 cents.

Dec. 1. CHARLES BOWEN.

SUNDAY SCHOOL ADDRESS.

This day published by BENJ. H. GREENE, at the Sunday School Depository, 134 Washington street, "An Address delivered before the Teachers in the HOWARD SUNDAY SCHOOL, September, 1832.

Nov. 27th, 1832.

MONTHLY ANTHOLOGY.

Those curious in American Literature, may procure at this Office a complete set of the "Monthly Anthology," neatly half-bound in calf. Dec. 1.

NORTH AMERICAN REVIEW.

For sale at this Office a perfect copy of the first 30 volumes of the 'North American Review,' half-bound in calf. Dec. 1.

CHRISTIAN REGISTER—VOL. XI. No. 41

Wanted No 41 of the current volume of the Christian Register. Those of our friends who can conveniently spare this number will do us a favor by forwarding it by mail, directed "Christian Register,—Boston."

☞ We ask the same favor respecting Nos. 22, and 24, of this volume. Dec. 8.

TOMB FOR SALE,

A new Tomb, under one of the churces in this city, for sale, at a reasonable price. Inquire at this Office.

Boston, Nov. 1832.

ANOTHER NEW PRAYER BOOK.

'Prayers for Individuals,'—by Charles Brooks, of Hingham. For sale by B. H. GREENE, WM. HYDE, and L. C. BOWLES. Nov. 24.

NEW BOOKS

EXCITEMENT, or a book to induce young persons to read,—containing, Remarkable Appearances in Nature, Signal Preservations, &c. 'Illustrations of Political Economy,' No 5. YOUNG MAN'S OWN BOOK. Young Lady's Own Book. CHILDHOOD. CALMET'S DICTIONARY OF THE BIBLE, a new edition, revised and enlarged. For sale by

S. G. SIMPKINS.

WORCESTER ON THE ATONEMENT.

A few copies of this valuable and very satisfactory treatise, on a subject of great interest with the religious public, may be obtained at the Office of the Christian Register. Nov. 17.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.'

BLANKETS, TABLE CLOTHS, CANTON AND COTTON FLANNELS, FRENCH AND ENGLISH MERINOS, ETC.

ELIAB STONE BREWER, No. 414 Washington Street, has just received,

2 bales London Blankets of superior quality and various prices.
1 case Flax, Purple, Red, Blue, &c. colored Irish Table Cloths, of sizes from 6-4 to 12-4.
1 case Brown and Bleached Canton Flannels, of superior quality, for Ladies' and Children's wear, which will be sold for what they cost in Canton.
3 cases Imitation Canton or Cotton Flannels, Brown and Bleached, from 12 1-2 to 25 cts.
1 bale Yellow Flannels in remnants, very cheap.
1 bale 6 4 Fine White Flannels.
Bales of Green, Red, Yellow, Orange, and White Flannels.
Bales of Russia Diaper of superior quality, Captain's adventure.
Bales of Russia Crash from 6 1-4 to 12 1-2 cts.
French and English 6-4 Merinos, various colors.
2 pieces very superior Claret and Quaker Drab Thibet Cloth Nov. 17.

TO LET, *and Rent received in Board.*

A Brick House at the corner of Beach Street and Newton Place. Board will be wanted for six or seven young Gentlemen. Possession given the first of December. For further particulars, inquire of

ELIAB STONE BREWER,
No. 414 Washington Street,
Nov. 17. South End.

SELECTED POETRY.

[From the Boston Recorder.]

THE UNCHANGED OF THE TOMB.

They have prest the valve of the vaulted tomb,
And the tremulous sunbeam falls,
Like a stranger's foot, on that cheerless gloom,
And the dead in their silent halls.

Hark! to the knell of a funeral train,
Hark!—to their measur'd tread,
As they shuddering plunge to the dark domain
Of the unsaluting dead.

They have brought an innocent infant here,
To the charge of its kindred race,
But no arm is stretch'd from those coffins drear
To fold it in fond embrace.

It hath come from a mother's tender breast,
She did foster it night and day;
What a fearful change for such gentle guest,
Is this grim and cold array.

For a double woe, her head doth weep
With a deep and stifled moan,
For her first-born lies in his dreamless sleep
'Neath yon dark brow'd arch of stone.

He fell, when the wintry tempest wreck'd
The wealth of the verdant plain,
And lo!—ere the spring hath its ravage deck'd
As a mourner, she cometh again.

He was smitten down in his beauty's pride,
In the dawn of his manhood's day,
But strong in the faith of the Crucified,
Was the soul as it soar'd away.

She passeth on with a ghostly glide
Through the charnel's mouldering space,
She is drooping low at her idol's side
With her wild eyes on his face.

But the pestilent damps of that dread abode,
Have breath'd on a stainless cheek,
And it seem'd that the warmth of the living blood,
Through his ruby lip might speak.

And his glossy locks to a fearful length
Have grown in their bed of clay,
In a clustering mesh they have wreath'd their strength;
Who will part these curls away?

Ah!—list to the Mother's frantic tone!
"Rise—rise, my Son"—she cries,
And the mocking cave with a hollow groan,
"My Son!—My Son!"—replies.

They have led her away in her deep despair,
She hath wept till her eye is dim;
Your dear one is risen,—he is not there,—
Say,—what is the tomb to him?

Look to the flight of the Spirit's wing,
Through the glorious fields of air;
Look to the world where the angels sing,
And see that ye meet him there. L. H. S.

WINTER.

"The dead leaves strew the forest-walk."

The dead leaves strew the forest-walk,
And withered are the pale wild-flowers;
The frost hangs blackening on the stalk,
The dew-drops fall in frozen showers.
Gone are the Spring's green, sprouting bowers,
Gone Summer's rich and mantling vines,
And Autumn, with her yellow hours,
On hill and plain no longer shines.

I learned a clear and wild-toned note,
That rose and swelled from yonder tree—
A gay bird, with too sweet a throat,
There perched, and raised her song for me.
The Winter comes, and where is she?
Away—where Summer wings will rove,
Where buds are fresh, and every tree
Is vocal with the notes of love.

Too mild the breath of southern sky,
Too fresh the flower that blushes there;
The northern breeze, that rustles by,
Finds leaves too green and buds too fair;
No forest tree stands stript and bare,
No stream beneath the ice is dead,
No mountain-top, with sleety air,
Bends o'er the snows its reverend head.

Go there with all the birds,—and seek
A happier clime, with livelier flight;
Kiss, with the sun, the evening's cheek;
And leave me lonely with the night.
I'll gaze upon the cold north light,
And mark where all its glories shine—
See—that it all is fair and bright,
Feel—that it all is cold and gone!

BRAINARD.

MISCELLANEOUS.

SERGEANT RAYNE'S STORY.

We copy the followtng from Miss Martineau's bool entitled "Brooke and Brooke Farm." Sergean Rayne was a disabled soldier, residing in the village where the principal events of the story took place. The character of the Sergeant will be sufficiently learnt from his own statement, which teaches very impressively the evils of war.

'I want to know,' said Frederick, who was remarkable for always going straight to the point, 'I want to know where you were taken prisoner, and how you got home again, and how long it was ago. Lucy says you are going to tell her all about it, and that we may hear it too.'

'To be sure you may, my dear boys; so sit down in the window-seat and I will tell you. It was in Spain that I served at that time, you know, against the French. The armies had been drawing nearer to one another for a long while, and we all knew that there must be a terrible battle when they met. From the state of the roads, however, the whole army could not travel together, and when the van of both forces came in sight of each other, the rest were some miles in the rear. Both sides seemed much inclined for a skirmish, and there was pretty sharp fighting for the whole day before the grand battle. Often as I had been in action, I had never been wounded; but on this particular day, I felt a sort of certainty that I should be.'

'Had you never felt this before any other battle?'

'I think not so clearly; but it may only be that what happened made me take particular notice, and remember very well what my feelings had been. I mentioned this foreboding to a friend, however, and so I suppose I was somewhat struck by it.'

'And did he laugh at it, or call you a coward?'

'Neither the one nor the other, master. Very young solders, or men of hardened minds may make light of the disasters of war, and call it cowardice to reflect upon them and prepare one's mind for them; but my friend was neither giddy nor reckless, and he knew me too well to fancy me a coward. We had fought side by side in many a battle, and I had nursed him when badly wounded; so that we were real friends, and not companions of the camp only. He advised me to ease my mind of all worldly concerns, and to prepare myself in other ways for whatever might happen, as he always did before a battle; so I told him where to find what little money I had, and some letters I had written to my mother and another person ——'

'Who was that other person?' interrupted Frederick.

'Never mind who it was,' said I. 'You should not ask such a question as that.'

'I have no objection, Miss Lucy, to tell you all. That other person was one to whom I had hoped to be married some time or other; but she was not bound to me, for I told her there was little prospect of my returning home; and if I did, I was afraid I should be very poor; and we were getting on in life, and I could not bear the idea of preventing her being happy; so I begged she would not remain single for my sake. I had said this to her a long time before; and my letter on this occasion was to tell her that I still loved her as much as ever; and it was only to be sent in case of my death.—Well: we were very actively engaged all day without my taking any harm, while hundreds were falling round me Late in the evening, when both parties were tired and the fire slackened, I passed my friend as we were hastening forward for one other charge, and he called out 'So you are safe, after all!' 'Safe, after all,' I replied, and left him behind. A minute after, a shot struck my right arm while the enemy was pressing round us. I could not defend myself; I was separated from my company, and, of course, taken prisoner.'

'In pain and alone, among foreigners and enemies,' I exclaimed. 'How very miserable you must have been!'

'Not so much then as afterwards, Miss Lucy. You, who live in peace and quietness at home, can have no idea of the excitement of spirits there is in battle. One's heart is so full of courage, one's mind burns so with indignation at being made prisoner, and one has so much to think about, that there is no time to be truly miserable. I felt no pain from my wound at that time. I did not even know that I was wounded, till I found I could not raise my arm.'

'Is that possible?'

'Very true, my dear, I assure you. I was hurried away, I scarcely know how, to one of the baggage waggons, with many of the wounded besides: but they were all French: not one friendly face did I see. We were laid, one close upon another, on straw, and jolted away, over bad roads, to a town where a hospital was established. Some of my companions were in dreadful pain, and their groans made me sick at heart. I now began to suffer much; but I wished above all things not to be spoken to; so I remained as quiet as if I were dead, and closed my eyes. If I could have shut my ears also I should have escaped many a horrible dream which has startled me since. Many a night, even now, I hear those groans and oaths; and the tortured countenances I used to see often in battle rise up before me.—Before daybreak we reached the hospital; and I was really glad of it, though I knew well enough what was before me.'

'Did you feel sure that you must lose your arm?'

'Yes, master; I felt and saw that it was past cure.'

'And were you much afraid about it?'

'I had thought so much and so often about the chances of such an accident, that I was not taken by surprise; and I was already in so much pain that I was very willing to suffer more for the sake of being rid of it. I sat beside a fire; while one after another of my companions was taken to the surgeons. At last, after waiting an hour and a half, they were going to carry away the man who lay next beside me; but he was a coward, it seemed, and begged to be left. They had no time to waste, and so laid hold of me, and were going to carry me; but I soon showed them that I had the use of my legs at least, and walked as stoutly as any of them to where the surgeons were. They made quick work of it, and scarcely made a show of asking my leave.'

'But I suppose you would have given them leave?'

'I took care to do that: I held out my arm as soon as ever I saw the instrument.'

'And how did you—how could you bear it?'

'A sturdy spirit will carry one through a great deal, master. I am not sure that I should have borne it so well in England; but I was determined no enemy should wring a complaint out of me. So I was as still as a mouse the whole time; grasping the back of a chair with my other hand so hard that the blood came out at my finger nails. One of the surgeons observed this; and I heard him say that I was a sturdy fellow and fit for a soldier.'

'Then the pain was very, very great?'

'Much greater than any body can fancy who has not felt it, or indeed than any body can fancy at all; for it is not the sort of thing that can be remembered; and I dare say I have little better notion of it at this moment than you have. But such as it was, it was soon over, and then I walked away to bed. There I paid dear for the effort I had made; and I deserved it, for my bravery was not of the right kind and could not last long.'

'Why, what happened?'

'When I was left alone, weak from pain, and still thrilling in every nerve, a tide of most bitter feelings rushed in upon me. Such a tumult of thoughts I never knew before or since. I hid my face under the bed clothes that nobody might disturb me; and there for an hour or two I suffered such agony of mind as I can give you no idea of. My pride gave way and I felt myself as weak as an infant. In vain I told myself that this misfortune was only what I had expected—only what every soldier is liable to. In vain I called to mind the boasting in which I had indulged before I left home and the wish which in my youth I had felt for the glory of one honorable wound. This recollection awakened others which subdued me completely.'

'What were they?'

'It happened that the day before I left this place to join the army, the old clergyman, who lived here then, invited me to the parsonage to say farewell. After talking cheerfully to me about my profession, he went out with me as far as the gate; and there he put his hand on my shoulder and said, "Remember, yours is a dangerous profession in more ways than one. You are not only liable to be sent early to another world, but to depart with false notions of glory in your head, and with pride and hatred in your heart." He pointed to the graves and went on, "See here what becomes of pride and enmity. There have been some of these whose hearts beat as high with various passions as yours will in your first battle. Now all are humbled and all are still. So will it be, a hundred years hence, with the youngest and the fiercest, with or against whom you are going to fight. They too will be humbled and stilled." The recollection of this circumstance now came back upon me clearly. I saw the church with the evening sunshine upon its windows. I saw the light flickering upon the smooth stems of the limes. I saw the graves, and also the venerable countenance and grey hair of my kind friend. I heard his voice and the voices of the children at their play. I could almost smell the flowers in his garden, and feel the pressure of his hand upon my shoulder. I lay weeping for many hours, till by thoughts of home, of my mother, and of other dear friends, my mind was prepared for still better thoughts. My Bible was in my pocket, (for I took care to have it always about me,) and there I found a better sort of courage than that of which I had been so proud.—I was soon glad to take some notice of my companions in the hospital; and we managed to be very cheerful and to converse a good deal, as I told you, Miss Lucy.'

'Did the friend you mentioned before know what had become of you? And what did he do with your money and your letters?'

'As he could learn nothing about me, he supposed that I was a prisoner; and he sent all that I had left behind me to my mother. It was not very long before she heard of me, but she had delivered the other letter I spoke of. I was sorry afterwards that I had ever written it.

Nobody ventured to ask why; but the sergeant has told me since that the young woman had supposed that he was so long absent he would never return, and had therefore married. She received his letter soon after she was settled, and was made very unhappy by it for a little time: but I am pretty sure (though the sergeant did not say any such thing) that she had not a very warm heart; or, at any rate, that it had never been very warm toward him. He came back, he told us, a year or more before his mother's death which was a great comfort to them both.

'I think,' said Arthur, 'that you must find the world grown very dull now that there is no war any where in Europe. I wonder that you are still so fond of the newspapers.'

'Dull, Master Arthur! I wish such a kind of dulness may last forever. It is all very well for people who want amusement to run about the village with news of a victory, and to help to make a bonfire and light up the houses. But if they happen to have a son or a brother killed or maimed for life, they may learn by experience what it is that thousands and millions are suffering. If they could take but one look at a field of battle, or an army in full retreat, they would wish for no more victories and illuminations. I hope I have as much of the spirit of a soldier in me as any man; and perhaps all the more for having suffered something for my country; but I do say that nations are only half civilized as long as wars are thought necessary. I say, moreover, that they who are foremost in war are farthest from heaven; for heaven is a land of peace.'

MARRIAGE.

In Chateaubriand's "Genie de Christianisme" we find the following observations on Marriage, and the reasons for its indissolubility.

Habit and a long life together are more necessary to happiness, and even to love, than is generally imagined. No one is happy with the object of his attachment until he has passed many days, and above all, many days of misfortune, with her. The married pair must know each other to the bottom of their souls; the mysterious veil which covered the two spouses in the primitive church must be raised in its inmost folds, how closely soever it may be kept drawn to the rest of the world. What! on account of a fit of caprice, or a burst of passion, am I to be exposed to the fear of losing my wife and my children, and to renounce the hope of passing my declining days with them? Let no one imagine that fear will make me become a better husband. No; we do not attach ourselves to a possession of which we are not secure; we do not love a property which we are in danger of losing.

We must not give to hymen the wings of love, nor make of a sacred reality a fleeting phantom. One thing is alone sufficient to destroy your happiness in such transient unions; you will constantly compare one to the other, the wife you have lost to the one you have gained; and do not deceive yourself, the balance will always incline to the past, for so God has constructed the human heart. This distraction of a sentiment which should be indivisible, will empoison all your joys. When you caress your new infant, you will think of the smiles of the one you have lost; when you press your wife to your bosom, your heart will tell you that she is not the first. Every thing in man tends to unity; he is no longer happy when he is divided, and, like God who made him in his image, his soul seeks incessantly to concentrate into one point, the past, the present, and the future.

The wife of a Christian is not a simple mortal: she is a mysterious angelic being: the flesh of the flesh, the blood of the blood, of her husband. Man, in uniting himself to her, does nothing but regain part of the substance which he has lost. His soul as well as his body are incomplete without his wife: he has strength, she has beauty; he combats the enemy and labors in the fields, but he understands nothing of domestic life; his companion is awaiting to prepare his repast and sweeten his existence. He has his crosses, and the partner of his couch is there to soften them: his days may be sad and troubled, but in the chaste arms of his wife he finds comfort and repose. Without woman man would be rude, gross, and solitary. Woman spreads around him the flowers of existence, as the creepers of the forests which decorate the trunks of sturdy oaks with their perfumed garlands. Finally, the Christian pair live and die united: together they rear the fruits of their union: in the dust they lie side by side: and they are reunited beyond the limits of the tomb.

[From Carne's Letters from the East.]

THE PYRAMIDS.

The next morning I ascended the great pyramid, which is 500 feet in height; its base about 700 feet long at each square, making a circumference of about 3000 feet; and its summit is 28 feet square. It is perfectly true, as a celebrated traveller has observed, that you feel much disappointed at the first view of the pyramids. As they stand in the midst of a flat and boundless desert, and there is no elevation near with which to contrast them, it is not easy to be aware of their magnitude, until, after repeated visits and observations, their vast size fills the mind with astonishment.

The outside of the great pyramid is formed of rough stones of light yellow color, which form unequal steps all round from the bottom to the summit. These stones or steps are two, three or four feet high, and the ascent is rather laborious, but perfectly free from danger or any serious difficulty. What a boundless and extraordinary prospect opened from the summit! On one side a fearful and melancholy desert, either level or broken into wild and fantastic hills of sand or rocks; on the other, scenes of the utmost fertility and beauty marked the course of the Nile, that wound its way as far as the eye could reach into Upper Egypt; beneath, amidst the overflow of the waters, appeared the numerous hamlets and groves encircled like so many beautiful islets; and far in the distance was seen the smoke of Cairo and its lofty minarets, with the dreary Mount Mokattam rising above Who but would linger over such a scene, and, however wide he roamed, who would not feel hopeless of ever seeing it equalled.

UNITARIAN ADVOCATE,

FOR NOVEMBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 5, for November, 1832.

CONTENTS.

The Efficacy of Prayer. The Gospel teaching by Example. The Festival of Thanksgiving. Orthodoxy vs. Harvard.

Intelligence.—Agency of the American Unitarian Association. Unitarianism in Ireland. Unitarianism in England. Nov. 27.

NEW BOOK FOR CHILDREN

"Annette Warrington."

This day published by BENJ. H GREENE, at the Sunday School Depository, 124 Washington Street, "Annette Warrington," an Original Work. This is the first of the series advertised a few weeks since in the Register. It contains about 300 pages and is embellished with a fine copperplate engraving.

Also, just published, "Brooke and Brooke Farm," by Miss H. MARTINEAU. 200 pages.—"The Young Christian," about 300 pages.—"Cheering Views of Man and Providence," by Rev. WARREN BURTON. 264 pages. 3t. Oct. 17.

'CHRISTIANS CALLED UNTO LIBERTY.'

A Sermon preached at Derry, N. H. Sept. 30, 1832. occasioned by the gathering of a Unitarian Congregation, in that place.—By ANDREW BIGELOW. Published by request of the Society.

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Preparing for Publication, A Biography of Rev. *J. S. Buckminster, S. C. Thacher,* and *J. E. Abbot,* to embellished with a Likeness of each —Designed for young persons.

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PRAYERS FOR INDIVIDUALS.

This day published by L. C. Bowles, 362 Washington Street, "Prayers for Individuals." By Rev. C. BROOKS. Nov. 24.

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1. *The National Spelling Book.* By B. D. Emerson.

This Spelling Book has been recommended by the Vermont School Commissioners, for use in the Public Schools throughout that State. It has also been introduced into some of the first schools in New York, Philadelphia, Baltimore, Charleston, and the Western and Southern States. It is used exclusively in the Boston Public Schools.

2. *Alger's, Perry's Spelling Book, with Walker's Pronunciation.*

3. *Emerson's Introductory Spelling Book,* for beginners.

4. *Pierpont's Series of* READING BOOKS, viz:—The Young Reader—Introduction to the National Reader—The National Reader—and the American First Class Book.

These works are used in the Boston schools: the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, it is thought to be high time it was in this country. It contains no American feeling or sentiment; and was made to suit the disposition of foreign regions, for times long gone by.

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5. *Practical and Mental Arithmetic*—On a new plan, in which Mental Arithmetic is combined with the use of the slate: containing a complete system for all practical purposes, in Dollars and Cents. To which is added a Practical System of Book-keeping. By Roswell C. Smith.

The Publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic. It has lately been adopted as a text book in Washington College (Penn.) and has been recommended by the Vermont and Rhode Island School Commissioners for use throughout those States, and it is also extensively in use in Massachusetts, Connecticut, New York and other parts of the country. It is used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

6. *Frost's Elements of English Grammar;* with progressive Exercises in Parsing, recommended by the Boston Association of Instructers.

7. *Blake's Geography for Children;* with 8 copperplate maps and 30 engravings.

8. *Goodrich's History of the United States,* on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations.

9. *Questions to Goodrich's United States History.* By Rev. J. Emerson.

10. *Whelpley's Compend of General History,* with corrections and improvements, by Rev. J. Emerson.

11. *Worcester's Second Book for Reading and Spelling.*

Those who have used Mr Worcester's Primer, will duly appreciate his peculiar talents in rendering these "dry subjects" interesting to children.

12. *The Young Astronomer.* By Samuel Worcester.

13. *Walsh's Mercantile Arithmetic,* an improved edition.

14. *Boston Reading Lessons,* for Primary Schools.

15. *Walker's Geometry,* with practical applications.

Though prepared for schools, this work has recently been introduced as a text book in Cambridge University

16. *Grund's Elements of Natural Philosophy,* with Practical Exercises.

17. *The Academical Speaker.* By B. D. Emerson, author of the National Spelling Book.

This work consists of short and spirited extracts in prose and verse, including dialogues, which have been selected with strict reference to the exercise of speaking.

18. *Hall's Lectures on School Keeping.*

Ten thousand copies of this work have just been engaged for gratuitous distribution in all the school districts of the State of New York, by order of the Legislature.

19. *Hall's Lectures to Female Teachers.*

20. *The Political Class Book,* by the Hon. William Sullivan.

This is a work which it is universally said should be put into every school and into the hands of every citizen in the country. It has been proposed in the Legislature, to order its introduction by law into all the public schools in the State.

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This work has met with almost unexampled success, every copy of the first edition being sold. A new edition will be published shortly.

22. *The Easy Reader.* By John Frost.

23. *Parley's Tales about America,* in French.

24. *View of the United States.* By Rev. H. Hildreth.

25. *The Child's Botany.*

26. *A Third Book for Reading and Spelling.* By Samuel Worcester.

New Work, just published:—Book Keeping, designed to be used in Schools, calculated for Farmers, Mechanics, and Traders, mostly by single entry. By Michael Walsh, author of the Mercantile Arithmetic.

No subject perhaps is more important than Book-keeping, to be introduced in our common schools. It ought to go hand in hand with the study of Arithmetic.

☞ *Teachers and School Committees are respectfully invited to call and examine any of the above works, or to send and receive copies for the purpose, gratis.* Dec. 1.

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